

“OSOB WALIKAN”: ENVISIONING HOW MALANGESE MAINTAIN THEIR EXISTENCE

Syahnidar Ravena Fadhillah, Emy Sudarwati

Universitas Brawijaya, Malang, Indonesia

E-mail: ravenafadhillah@student.ub.ac.id

Received: 2023-03-09

Accepted: 2023-05-31

Published: 2023-06-30

Abstract

Osob Walikan, commonly referred to as *Walikan* Malang, can be widely used in the social life of Malang people. Developed from a code language, this language still exists even though it already served its purpose and developed into a Malang local language. This paper investigates the current perception of Malangese toward *Walikan* and its relationship with the maintenance of the *Walikan* language, which is a local code street language that has shifted to become an urban language. This qualitative study uses questionnaires and interviews to gather the data. The findings showed that there are 3 main perceptions of Malangese towards *Walikan*: a language as an identity, cultural heritage, and symbol of solidarity. The majority of participants agreed that *Walikan* is important and needs to be preserved because *Walikan* has its values for the Malang people. The main method of preservation is to use this language actively in communication so that there are always active speakers to prevent the decline of language use.

Keywords: *language attitude; language maintenance; osob Walikan Malang*

1. Introduction

“Our language is the reflection of ourselves. (Cesar Chaves)”

The quote above seems to represent that language is indeed a representation of the speaker. This quote seems applicable to address Malangese who speak reversed language in their daily communication. If Malangese for example, speak in a reverse way, then there may be a meaning to be conveyed from a process, for example, reversing the name of *Bayu* into *Uyab* may evoke one’s wonder on why other people act in a certain way. However, after they learn the reason behind it, they will quickly nod in accord. Using reversed names that sound a little odd but humorous is one of the community’s unique characteristics.

Each region and groups have its uniqueness that is created from its local culture and history, and Malang is no exception. The history of Malang slang or the so-called *Osob Walikan* has dated back to the age of colonial era Indonesia. Moving from its function as the secret language used by *pejoeang* (national heroes) into the teenage trend among Malangese, it is somewhat interesting to go deep down and investigate its development. *Osob Walikan* is one of Indonesia’s slang dialects. *Osob Walikan* is thought to have been developed during the conflict as a secret code (Yanuar, 2018). However, *Walikan* is now a language that people use on daily basis and is no longer just a code language. For

intercommunication, the speech community employs *Walikan*. In contrast to other *Walikan*, *Osob Walikan* of Malang has developed into a crucial aspect of social life in Malang neighborhood. *Osob Walikan* in Malang still has a place at the center of Malang society, contrary to other *Walikan*, which are steadily vanishing and being replaced by another slang language. But the presence of *Osob Walikan* in Malang is quite worrisome because of westernization making Malang youth tend to communicate using foreign language rather than using Malangese language (Javanese).

The language maintenance of minority languages by speakers who are in regular contact with the majority language is the goal of language maintenance. In relation to this, Baker (2011) pointed out that language maintenance might be demonstrated by the quantity and distribution of speakers of that particular language among adults and children, as well as by retention in particular domains. In general, when Malangese has an exceptional fondness for *Osob Walikan*, they will not hesitate to pass it on to their young children or future generations because they consider *Osob Walikan* to be a unique language that deserves to be preserved as part of the history of language in Malang. This is reflected in the efforts of Malangese to use *Osob Walikan* as their daily language every day, even amidst the rush of other languages from the languages with higher status or that are more politically prominent that have a higher prestige value (Benrabah, 2004). For example, if someone still continues to use *Osob Walikan* even though there are Indonesian and English languages which are considered more prestigious in urban societies then this can be said that he/she contributes to the preservation of his or her local code (Javanese). *Osob Walikan* is a slang which closely related to the part of the culture and social life in Malang society. However, in this globalized era, culture and language shifting are inevitable in the middle of the community, especially in the youth generation. This phenomenon can affect the existence of the local language, and *Osob Walikan* is no exception. There is a concern that the use of *Walikan* will decline.

To date, some studies have been done on *Osob Walikan* from several subject studies. In terms of its phonology, Yannuar & Kadarisman (2019) examine the different reversal processes through the perspectives of phonology and phonotactics to understand the reversal rules in *Walikan*. The exploration of the current use of written and spoken *Walikan* in public space has been conducted by Yannuar (2018), who focuses on how *Osob Walikan* as an oral practice has been maintained through written and media offline and online.

Meanwhile, Hoogervorst (2014) examines the characteristics, structures, and social functions of *Walikan* and compared them to the various types of Surabaya slang. Yannuar, Iragiliati, and Zen (2017) also discuss the value of *Walikan* address terms and their politeness use in natural conversation. A depth description of *Walikan* has been conducted by Yannuar (2019) in her book which provides a comprehensive linguistic analysis of *Walikan* words and their internal structure and then also presents the development and contemporary use of *Walikan*. Not only been studied in terms of language and social aspects but also from the perspective of earning management conducted by Wijaya & Mangoting (2014). In addition to the research done on *Osob Walikan* in public spaces, the study on *Osob Walikan* in relation to language maintenance remains sparse. Therefore, this paper focuses on the effort to maintain the *Walikan* language as one of the local cultural assets of the Malang people which has an extraordinary historical value that deserves to be preserved as a cultural heritage. Language maintenance is very important in this case concerning the

maintenance of *Osob Walikan*. This language can be categorized as a minority language because not all the people in the community are able or interested in using them.

Formerly, studies on language maintenance namely efforts to maintain local language or discuss language so that it does not die or disappear, have been carried out a lot (See Bahhari, 2020; Khoi Nguyen, 2020; Mpolada, A. F., 2020). There are also efforts to maintain local languages or regions through popular culture media such as movies (Pangestu & Sudarwati, 2021) and viral pop song (Maharani & Sudarwati, 2021). This study focuses on the maintenance of *Osob Walikan* in Malang society. This research was conducted in a qualitative method using a questionnaire then analyzed the data and discussed it. To fulfill the aim, this study proposed two research questions as follows (1) How do Malangese view *Osob Walikan*? (2) How do Malangese maintain *Osob Walikan*?

2. Literature Review

The discussion on language maintenance is somewhat important as it deals with the sustainability of language in a particular region or nation. However, due to some cases of emergence, this effort seems to be much more challenging. The case of Malangese slang as one of the self-identity of Malang people is worth to be investigated in terms of its language maintenance. This is done as an effort to still uphold the values of today's generation with regard to preserving local language policy. This language maintenance is needed as there has been the emergence of language shift particularly due to the bomb of foreign language encounters. Malangese slang needs to be preserved otherwise it might lead to language death.

Walikan is not only used in Malang but also in some Indonesian regions like Yogyakarta and Semarang. However, unlike *Walikan* Malang, *Walikan* Yogyakarta and Semarang were already replaced by another slang language and are not popular anymore. In the Javanese language, *Walikan* means "reversed," which refers to the word reversal. *Walikan* Malang has different structures from other *Walikan*. Yannuar (2018) finds out that *Walikan* Malang is not using *aksara Jawa* like other *Walikan*, instead is accomplished by changes of semantics and word reversal based on Javanese, Indonesian, and locally coined words.

The extensive studies of language maintenance started with the publication of Fishman's paper in 1964, titled 'Language maintenance and language shift as a field of inquiry. A definition of the field and suggestions for its future development' (Pauwels, 2016). Language maintenance is defined by Mesthrie, Swann, Deumert, and Leap (2009) as "the continuing use of a language in the face of competition from a regionally and socially powerful or numerically stronger language" (p.245). Language maintenance refers to a situation where certain speakers in a community choose to preserve their language despite the existence of other dominant languages in their community. The discussion of language maintenance is frequently accompanied by the discussion of language shifting, as language maintenance is used to face the danger of language shift. Language shifting refers to a situation when a language is slowly replaced by other dominant languages in that region (Mesthrie et al. 2009).

Hamde (2005) states that some factors lead speakers whether choose to preserve their language or shift to other languages, which differs for each individual and situation. These factors determine the maintenance and use of a language positively or negatively.

Researchers have investigated factors that are conducive to language maintenance and it shows that social, linguistic, economic, historical, and psychological factors significantly enhance the chance of language maintenance for minority groups (Okpanachi & Joseph, 2017). As the factors that influence language maintenance vary from one situation to another, the possible language maintenance method of a language is also different from others. The speaker may choose the most suitable language maintenance method from their perspective. Regarding that, Malangese may preserve *Osob Walikan* with different methods or strategies from others.

3. Research Method

3.1 Research Design

To conduct this study, the researchers employed a qualitative method. As qualitative research aims to understand cultures, individuals, or groups which enables us to explain social reality (Morse, 1996). In addition, it allows us to obtain the participant's statement alongside establishing direct contact with people (Villegas-Tores & Mora-Pablo, 2018). In addition, this study uses a questionnaire to gather the data as a qualitative questionnaire can generate plentiful material (Rivano & Hagstorm, 2017). To obtain the data, the researchers employed a questionnaire completed by in depth interviews to obtain a more detailed description of the participants' answers.

3.2 Data Collection and Analysis

The data collection process was divided into 2 steps. The first was done by distributing an online open-ended questionnaire containing 9 questions and interviews with several Malangese. After the data were collected, the data were transcribed. The questionnaire was distributed online in the form of Google Forms to the participants. This study is voluntary based and there were 35 participants involved. The data were evaluated thematically following Braun and Clarke (2006) thematic analysis concerning language attitude of Malangese toward *Osob Walikan* and its effect on the preservation of *Osob Walikan*. There are some criteria of participants involved in this study namely those who are residing in Malang and have lived in Malang for some time (years). Data for the study were analyzed using Braun and Clarke's (2006) six thematic analysis steps. First, all authors attempted to commence with the data thoroughly by familiarizing ourselves with the participant's questionnaire and interview result. Second, we transcribed the recordings and read the interview transcripts multiple times to have a comprehensive understanding of the shared information. Third, we reread the interview transcripts. Fourth, when we read and re-read all the transcripts multiple times, we marked any instances of what the participants said about the issue being discussed. Fifth, after all data were initially coded we came up with potential themes. Lastly, we concluded the codes into three major themes: Malangese identity, cultural heritage, and symbol of solidarity. The questionnaire consists of 9 questions covering questions about the perception and maintenance of *Osob Walikan*. These questions are described as follows:

No.	Perception	Language Maintenance
1.	Do you often use <i>Osob Walikan</i> ?	Does <i>osob walikan</i> need to be preserved?
2.	When do you use <i>Osob Walikan</i> ?	Do you want to preserve it?

3.	Why do you use <i>Osob Walikan</i> ?	How do you/your neighborhood maintain <i>Osob Walikan</i> ?
4.	Do you know the history of <i>Osob Walikan</i> ?	
5.	How important is <i>Osob Walikan</i> ?	
6.	What is your opinion about <i>Osob Walikan</i> ?	

Table 1. Questionnaire questions

The second data collection was carried out through an interview process which was conducted to complement the data findings from the questionnaire. The participants of this interview were 10 people who were randomly selected. The participants vary in terms of ages, but most of them are students or the younger generations to see closer attitude of youth generation towards this language. The questions include the same questions as the questionnaire added with the following questions: 1. Why does *Osob Walikan* rarely use nowadays and why are you rarely using it? 2. Do you know the word rules of *Osob Walikan*? These two questions were chosen to find out the youth participants' knowledge of the rules of the *Osob Walikan* and to find out their opinion and the reasons for the reduced number of *Osob Walikan* speakers.

4. Results and Discussion

This chapter provides the answer to two research problems previously raised namely how Malangese perceive *Walikan* and how they maintain it. Participants in this study had an age range of around 21-54 years but the majority are those between 31-40 age range. Almost all participants have lived in Malang since birth and sometimes leave Malang to work. Their professions are dominated by employees and teachers then followed by construction workers, students, housewives, government employees, art creators, and housekeepers. The ethnicity is dominated by Javanese then followed by Madurese.

4.1 Malangese Perception on *Osob Walikan*

From table 2, we can see that from the questionnaire there are 5 perspectives of Malangese towards *Osob Walikan*.

No.	Perspective on <i>Walikan</i>	Language use
1.	Identity	Daily language (non-formal)
2.	Characteristic/Uniqueness	Chatting with friend
3.	Culture	Family gathering
4.	Icon Malang city	
5.	Friendship language	

Table 2. Participant's answers on their perspective of *Walikan*

The data above is the majority of participants' answers regarding their perspective on *Walikan*. Data for the study were analyzed using Miles and Huberman (resulted in three specific themes associated with respondents' perception of *Walikan*). Those themes are Malangese identity, cultural heritage, and symbol of solidarity. They are described as follows:

4.1.1 *Osob Walikan*: Malangese Identity

The research data show that respondents consider *Osob Walikan* as their identity as Malangese. By being able to speak *Walikan* they consider it a symbol of their identity as Malangese. They regard *Walikan* as part of their identity and not simply as their local language. This can be seen from the following excerpts:

Excerpt 1: "*Sebagai penunjuk jati diri sebagai orang malang asli*" (Showing self-identity as native people of Malang).

Excerpt 2: "*Secara gak langsung menunjukkan jati diri sebagai arek malang*" (Implicitly shows identity as Malang people).

The excerpts above show that Malangese consider *Osob Walikan* as their identity as native Malang people so those who can speak *Walikan* are truly people of Malang. This statement is also corroborated by the result of an in-depth interview which states that by using the language of *Walikan*, one's identity can be recognized immediately, as in the following excerpt:

Excerpt 3: "*Banyak di luar sana ketika kita menggunakan Walikan akan berkata "oh orang Malang ya"* (Many people outside when we are talking using *Walikan* will immediately say: oh Malangese, right).

This positive view and attitude of Malangese towards *Walikan* as an identity held an important part of preservation effort of *Walikan* despite the external factors which can harm the existence of *Walikan*. They value *Walikan* not only as a local language but also as part of themselves, giving them a 'mark' as Malangese. This is corroborated by the following excerpt:

Excerpt 4: "*Bagi anak malang sudah jadi ciri khas sih*" (For Malangese already has become a character).

Excerpt 5: "*Bahasanya unik dan menunjukan sekali ciri khas Malang*" (The language is unique and really shows the characteristics of Malang).

The results of the in-depth interviews also show that *Osob Walikan* is a characteristic of Malangese that differentiates it from other residents because only Malangese has this *Walikan* language. The interviewee also said that this language is an inherent characteristic of Malang. This statement can be seen in the following excerpt:

Excerpt 6: "*Keliatan anak ngalam banget kalo pake Bahasa ini, sudah menjadi ciri khasnya*" (It looks like so Malangese if use this language, it has become a trademark).

Excerpt 7: "*Cek ketok ngalam e jes*" (To make the 'Malangese' more visible).

Walikan does not only give the participants an identity in general as Malangese to the outsider but also as an individual. It gives them a uniqueness which makes them different because *Walikan* is a slang language that is widely spoken in Malang but not all people in Malang speak it. It gives a sense of pride and feels trendy or cool when using it because it is unique. It distinguishes itself from other people. To stand out from hundreds of thousands of people. The following excerpt supports this statement:

Excerpt 8: "*Bagi saya itu karena keren*" (For me, because it's cool).

Excerpt 9: "*Cek bois/gaul*" (To looks trendy/cool).

4.1.2 *Osob Walikan*: Cultural Heritage

In addition, Malangese also considers that this language is part of the local culture in Malang, which was passed down from our predecessors.

Excerpt 10: “*Bahasa Walikan adalah sebuah kekayaan dan sudah menjadi budaya ngalam*” (*Walikan language is valuable and has become a culture of Malang*).

This was also corroborated by the results of interviews which stated *Walikan* as the hereditary language that become a habit and contained memory value. This statement can be seen in the following excerpt:

Excerpt 11: “*Dulu itu ya mbah selalu pakai Walikan. Tiap saat kalo ngomong sama anaknya, pas kumpul, bercanda gitu*” (In the past, grandpa always used *Walikan*. Whenever he talked to his children, when mingled with each other, or when joking and teasing around).

Based on this excerpt some participants feel that *Walikan* is a culture because apart from having its history, it is also a practice that has been passed down by predecessors. Not only that we can see Malangese also considered *Walikan* a valuable Malang culture because it is the product of the culture which contains the notion of *gerilyawan*. We can see the statement in the excerpt below:

Excerpt 12: “*Merupakan bagian dari sejarah perjuangan arek arek malang*” (It is part of the history of the Malangese’s struggle in war).

Since *Walikan* is considered the cultural identity of the Malang people, it is also considered as the icon of Malang city mainly because *Walikan* represents the image of Malang city to outsiders. This is corroborated by the following excerpt:

Excerpt 13: “*Ikona kota malang yang sudah dikenal orang luas bahkan mungkin diseluruh indonesia*” (It is an icon of Malang City which is widely known, maybe even throughout Indonesia).

4.1.3 *Osob Walikan*: a Symbol of Solidarity

Another value of *Walikan* from the Malangese perspective is that *Walikan* is their unified and cherished language in social communication. Most of them use *Walikan* when communicating with friends, relatives, and their close people to signify their closeness. Moreover, they also use it for people who are not close to them so they can familiarize themselves. Using *Walikan* in communicating with new people can create an intimate atmosphere when communicating and make them more relaxed, thus easing the familiarizing process with each other. The following excerpt supports this statement:

Excerpt 14: “*Bahasa ini membuat lebih nyaman untuk bergaul*” (This language makes it more comfortable to socialize with others).

The use of *Walikan* in this case is intended to unite Malangese from various statuses. This is used to create a sense of kinship among residents regardless of their social status, such as housekeepers, and construction workers to people that consider having higher status such as teachers, civil servants, and entrepreneurs. This is corroborated by the following excerpt:

Excerpt 15: "*Sebagai bahasa sehari hari dan kumpul dan bergaul di level paling bawah hingga atas status social*" (As an everyday language to gather and mingle for the lowest level people up to the people who have higher social status).

Some of the participants said that *Walikan* is a friendship language that is used in close-circle relationships.

Excerpt 16: "*Saya sering menggunakan bahasa ini ketika berada di rumah atau dilingkungan sekitar bersama anak dan sanak saudara supaya makin dekat*" (I often use this language when I am at home or in my surroundings with my children and relatives to form a sense of closeness).

From the excerpt above, the use of *Osob Walikan* in informal situations is considered to close the distance between individuals so they often used it in everyday informal situations. The use of *Walikan* is also expected to be able to create intimacy which aims to lead the older generation closer to the younger generation when communicating and joking around.

Besides showing identity, characteristics, preserving culture, and familiarity, oftentimes, Malangese use it simply because this language is fun and unique.

Excerpt 17: "*Lucu saja buat bercanda*" (Just funny to fool around).

Excerpt 18: "*Buat seru-seruan saja dengan teman*" (Just for have fun with friends).

The use of this language in daily conversation is also due to surrounding factors that have become a habit. They often use this language when other people use it and they just follow around. This statement can be seen in the following excerpt:

Excerpt 19: "*Karena kebiasaan dan lingkungan*" (Because it's habit and influenced by environment).

Excerpt 20: "*Selain unik beberapa Bahasa Walikan sudah menjadi trend dan sukar di ubah*" (In addition to being unique, several *Walikan* words have become a trend and difficult to change).

4.2 Language Maintenance of *Osob Walikan*

4.2.1 How do Malangese maintain *Osob Walikan*?

Based on the data result, each participant decided to keep using *Walikan* as the most convenient method for their everyday communications when the chance arises. Based on the linguistic use of *Walikan*, this strategy is thought to be the most successful way to successfully retain this language, even though it may be regarded as the easiest way to preserve *Walikan*. The neighborhood domain is where *Walikan* language use and good attitudes are most prevalent because *Walikan* serves as a common language or *bahasa gaul*. This is assured by the following excerpt:

Excerpt 21: "*Sering berkomunikasi pakai bahasa ini karena bahasa tidak bisa hanya di teori saja namun harus digunakan sehingga semakin lancar dan dari situ bisa saja menumbuhkan rasa 'sayang ke bahasanya'*" (Use *Osob Walikan* often in communication because language cannot only be in theory but must be used, so it becomes more fluent and as time goes on it could lead to some sense of affection to the language).

The main goal of language preservation with this strategy is to get more visitors to *Walikan*. Despite being a component of Malang culture, not all Malangese are familiar with or proficient in *Walikan*. Use of *Walikan* when hanging out can draw in friends or others who are unaware of *Osob Walikan*. They converse in this language with family members or during family get-togethers. Even though it is only able to pique people's curiosity, if this approach is used consistently, it may provide fruitful outcomes. According to the data, one of the factors influencing people's decision to speak *Walikan* is their environment. In order to address someone who is using *Walikan*, other individuals will also use it. They speak *Walikan* just because it is spoken around them. The natural development of *Walikan* can be preserved with this technique.

4.2.2 *Walikan* Preservation, Significance or Not?

Walikan is a slang language that is used widely in the social community of Malang. This can be seen from the number of *Walikan* languages used in public spaces. We can find *Walikan* in several corners of the city's public spaces, such as on the streets or the names of stalls/shops. The frequent appearance of this language in the public space, both oral and written, implies that this language is still used actively and massively.

Even though most of the participants state that *Walikan* is part of their identity and willing to preserve this language, some participants repute that maintaining *Walikan* Malang in fact is not necessary. Due to the reason of *Walikan* is a slang language in Malang society, indeed, is not important enough to maintain or to get extensive care. They consider *Walikan* as a fellowship language that does not take a part in the more prominent part of social life. They cannot use *Walikan* in formal situations or other important situations, thus considering it only as *bahasa gaul* or slang language. Most of the questionnaire and interview participants who were under the age of 25 said that the preservation of *Osob Walikan* could be carried out, but it is not necessary.

Excerpt 22: "*Boleh dilestarikan tapi tidak harus*" (May be preserved but not much needed).

Meanwhile, there is also shifting in language attitude, thinking that *Osob Walikan* is no longer important. It appears that there is not much value in *Walikan* apart from just being one of the local languages.

Excerpt 23: "*Hmm oke, bisa tapi ada yang lain sih*" (okay, maybe could be preserved but there are other languages).

The same finding was also found in the interview data. Several participants said that the existence of this language was easily replaced by other languages, especially due to the widespread use of social media. The number of incoming foreign languages which are considered more prestigious and trendier, for example, Korean and English, can easily replace the position of *Walikan*, especially among young people.

Excerpt 24: "*Saat ini sudah sangat jarang dengar anak anak pakai Walikan, kalau dengar biasanya ya hanya sekedar oyi sam atau kuy. Selain itu biasanya temen temen pakai campuran inggris*" (Right now, it is very rare to hear friends using *Walikan*. If I hear it, it is usually just *oyi* (yes) *sam* (brother) or *kuy* (come on). Apart from that, my friends usually use a mix of English).

This data is also corroborated by the words of participants who work as teachers. The explanation that foreign languages are considered more prestigious and useful makes the space for local languages even more limited in the communication process. Young parents want their children to be bilingual in foreign languages, not local one.

Excerpt 25: "*Bahasa asing dinilai lebih penting oleh orang tua terutama yang generasi muda, jadi bahasa lokal dinilai tidak penting, apalagi bahasa informal kan ya. Mereka lebih memilih membiasakan bahasa asing ke anaknya*" (Foreign languages are considered more important by parents, especially the younger ones, so the local language is considered not important, let alone informal language. They prefer to teach foreign languages to their children).

This finding confirms that the maintenance of *Walikan* needs to be done as some part of people in Malang begin to doubt the significance of *Walikan* especially the youth generation in the Malang community. A thought that *Walikan* is only a slang language can lead to a weakening attitude towards *Walikan* which can endanger its existence.

The view of *Walikan* only as a slang language historically is not precise. Not only as a differentiator, *Walikan* also contains a great historical value of Malang.

Excerpt 26: "*Kalo kita flashback ke history nya pada masa penjajahan dahulu.. jadi bukan semata hanya karena sebagai pembeda saja*" (If we flashback at its history, it is not merely as a differentiator).

Although from the data we can see that Malangese perceived *Walikan* as one of historical cultural values, the result of the historical knowledge question is quite worrying. Less than fifty percent (50%) of participants stated with certainty that they knew the history of *Walikan* in Malang. If this continues it could be affecting the positive language attitude of Malangese toward *Walikan*. A positive language attitude will lead to increasing language use, which contributes to preserving the language (Suek, 2014).

It also learns that some Malangese are confident that *Walikan* will not vanish because it is widely used in Malang. However, it can be inferred from the data interview that the bulk of *Walikan* active speakers are between the ages of 31 and 40, with the least number being under the age of 30. Although this conclusion cannot be generalized, it does indicate that there are not many young people who speak *Walikan*. The regeneration of the *Walikan* speaker will be rare if *Walikan* is not conserved. It, therefore, confirms that *Walikan* needs to be maintained.

4.3 Discussion

According to survey data and interview findings, Identity, cultural legacy, and symbol of togetherness/solidarity are the three ways that Malangese have with regard to their continuous use of bahasa *Walikan*. This viewpoint supported the idea that languages serve as a means of communicating and expressing the values and cultures of their speakers (Rovira, 2008). People from Malang believe that *Walikan* has become an important element of their identity as Malang locals in addition to being a hereditary slang. *Osob Walikan* has a memorable personality that is innate and special. A cultural practice in society is the informal use of *Osob Walikan* to convey a feeling of familiarity or closeness. Due to the distinctiveness of this language, which may be found in daily contact or online and offline

Malangese media, the *Walikan* has come to be recognized as a symbol by outsiders. The language has become a symbol for Malang City as a whole as a result of this. This study shows that *Walikan*'s sustainability is influenced by Malang speakers' frequent use of the language and their positive sentiments toward it. Thus, it is obvious that maintaining a positive attitude and using uplifting language is essential to the task of preservation. This is consistent with a study by Menggo and Suastra (2020), which shows that retaining Sumbawanese speakers in Bali depends on language attitudes and language use.

Malang people still have favorable opinions about *Osob Walikan*, despite the fact that *Walikan* has been regarded as archaic by speakers of other contemporary languages. The significance of *Osob Walikan* to the inhabitants of Malang serves as evidence for this. The majority of participants indicated that *Osob Walikan* is significant based on the data collected. Both as a sign of identity, attaching characteristics to Malang individuals, or as a familiar language that is very important in everyday interactions. Moreover, it is also a language that has historical value. The younger generation still has a positive opinion of *Osob Walikan* and is still willing to preserve it, even though they only speak it occasionally (one or two words at most). They perceive it as a unique value of Malangese. The younger age sees *Osob Walikan* differently than the elder generation, in addition to being a marker of identity it can be a potential resource to generate income. For instance, *Osob Walikan* appears on many t-shirts, and *Walikan* terms are frequently used in store names.

Most of the participants agreed that preservation can be done by actively using *Osob Walikan* as a means of communication. They insert *Walikan* into informal daily communication activities, for example when chatting with friends during hang out after school or when chatting at the patrol post while sipping coffee. These simple activities but constantly repeated activities can maintain the number of active speakers to prevent the decline of language speakers. Participants think that using this language as often as possible either in oral or written form to people who understand it or not is a way to maintain *Walikan*'s existence amid many foreign languages present in the Malang public. If *Walikan* is used widely then it will be able to survive not only as a local language but also as an urban language. The maintenance method found in this study is in line with the results of the study conducted by Putri, Utami, and Mardiana (2022), Siregar, Husein, and Santoso (2020), and Zuri, Sumarsih, and Setia (2018) who also conducted research on language maintenance. They found that one of the ways used by the local community to maintain their minority language is to use it as their daily language. This study also found that the community or the surrounding environment plays an important role in efforts to maintain the language. Almost half of the young speakers say that they use this language because of the influence of the surrounding environment, namely by using *Walikan* because they just follow the people around them. This makes the role of the surrounding community very important in maintaining the *Walikan*. This study also found the issue that there are indications that speaker regeneration is not going well due to the modern era which has eroded local language vocabulary such as code-mixing of foreign languages which are considered more prestigious. Therefore, even though *Walikan* is not considered extinct, preservation efforts must still be made so that the speaker regeneration process takes place to prevent the decline of active speakers.

5. Conclusion

Throughout the investigation in this study, the researchers found that Malang people still held a positive language attitude towards *Walikan*. They consider it as an attached identity that comprises the great value of Malang history and culture likewise as the unifying language as a symbol of their solidarity. *Walikan* gives a mark that is possessed only by insiders which makes it easy for them to be recognized generally but also individually. The sense of closeness that arises when using this language strengthens the closeness feeling among citizens making it a symbol of solidarity. The existence of *Walikan* as a social language that is close to the Malang community makes Malangese choose to maintain it by using this language at every opportunity in informal social communication so more people know and understand *Walikan* Malang.

This essay sought to provide a qualitative understanding of the preservation of *Walikan* Malang in terms of the speaker's appreciation of *Walikan* and their approach to preserving it. The Malangese maintain the status of *Walikan* in their linguistic group and utilize it alongside other languages in their daily lives thanks to their positive outlook. Malangese maintains *Osob Walikan* by incorporating it as much as possible into their daily routines. Although the speaker of *Walikan* considers the language to be widely spoken, this circumstance may have given rise to the misconception that there are not many speakers of *Walikan*. The regeneration of the *Walikan* speaker may slightly occur if this condition persists, which could obstruct language maintenance and put *Walikan*'s survival in jeopardy. To have a deeper understanding of the *Walikan* language maintenance, further research on other focus topics, such as the factors and their roles, must be conducted. More volunteers should be used in future studies to obtain more thorough data.

References

- Bahhari, A. (2020). Arabic language maintenance amongst sojourning families in Australia. *Journal of Multilingual and Multicultural Development*, 1–13. <https://doi.org/10.1080/01434632.2020.1829631>
- Baker, C. (2011). *Foundations of bilingual education and bilingualism* (5th ed.). Multilingual Matters.
- Benrabah, M., (2004). Language and politics in Algeria. *Nationalism and Ethnic Politics*, 10(1), 59-78. <https://doi.org/10.1080/13537110490450773>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. <https://doi.org/10.1191/1478088706qp063oa>
- Hamde, K. (2005, July). Blin language maintenance, shift and revitalization: A study on language, culture, and identity. Paper presented at the First Conference on Blin Language and Culture, London.
- Hoogervorst, T. G. (2014). Youth culture and urban pride the sociolinguistics of East Javanese slang. *Wacana, Journal of the Humanities of Indonesia*, 15(1), 104. <https://doi.org/10.17510/wjhi.v15i1.107>
- Khoi Nguyen, A. (2020). Space and time in Vietnamese heritage language maintenance. *Journal of Multilingual and Multicultural Development*. <https://doi.org/10.1080/01434632.2020.1744614>
- Maharani, A., & Sudarwati, E. (2021). "Publish or perish": Javanese language maintenance on Javanese-English code-switching song. *Lire Journal (Journal of Linguistics and Literature)*, 5(2), 150-167. <https://doi.org/10.33019/lire.v5i2.118>

- Menggo, S., & Suastra, I., M. (2020). Language use and language attitudes of sumbawanese speakers in Bali. *Register Journal*, 13(2), 333-350 DOI: <http://dx.doi.org/10.18326/rgt.v13i2.333-350>
- Mesthrie, R., Swann, J., Deumert, A., & Leap, L.W. (2009). *Introducing sociolinguistics* (2nd ed.). Edinburgh: Edinburgh University Press.
- Morse J.M., Field P.A. (1996) *The purpose of qualitative research*. In *Nursing Research: The application of qualitative approaches* (pp. 1-17). Springer, Boston, MA. https://doi.org/10.1007/978-1-4899-4471-9_1
- Mpolada, A. F. (2020). Pemertahanan bahasa Indonesia di daerah Napudesa Wuasa kecamatan Lore Utara kabupaten Poso (Kajian sosiolinguistik). *Bahasa dan Sastra*, 5(4), 60–69.
- Okpanachi, D. A., & Joseph, A. (2017). Language use and language maintenance in Ō Lowa Dèkíná local government area, Kò Gí State, Nigeria. *International Journal of English Language and Linguistics Research*, 5(6), 13-27.
- Pangestu, R. C. M., & Sudarwati, E. (2021). "If not us, who?": Preserving Javanese language through code switching practice in Yowis Ben Movie. *Journal of English Language Teaching and Linguistics*. 6(3), doi: <https://dx.doi.org/10.21462/jeltl.v6i3.623>
- Pauwels, A. (2016). Pioneers in the study of language maintenance and language shift. In *Language maintenance and shift* (Key Topics in Sociolinguistics, pp. 9-16). Cambridge: Cambridge University Press. doi:10.1017/CBO9781107338869.002
- Putri, A. M. D., Utami, S., & Mardiana, N. (2022). Sabu language preservation in Matawai Atu Village, East Sumba Regency, East Nusa Tenggara. *Review of Multidisciplinary Education, Culture and Pedagogy (ROMEO)*, 1(4), 59–66. <https://doi.org/10.55047/romeo.v1i4.422>
- Rivano, E., J & Hagström, C (2017). Qualitative questionnaires as a method for information studies research. *Information Research*, 22(1), CoLIS paper 1639. Retrieved from <http://InformationR.net/ir/22-1/colis/colis1639.html> (Archived by WebCite® at <http://www.webcitation.org/6oJgRftI5>
- Rovira, L. C., (2008). The relationship between language and identity. The use of the home language as a human right of the immigrant. *REMHU - Revista Interdisciplinar da Mobilidade Humana*, 16(31), 63-81.
- Siregar, P.Y., Husein, R., & Santoso, D. (2020). Language maintenance of Javanese teenagers at Desa Pamuktaran. *Linguistik Terapan*, 17(3), 250-257. DOI: <https://doi.org/10.24114/lt.v17i3.22451>
- Suek, L. A. (2014). the influence of language use and language attitude on the maintenance of community languages spoken by migrant students. *Englisia Journal*, 1(2), 297–306. <https://doi.org/10.22373/ej.v1i2.190>
- Villegas-Torres, P., & Mora-Pablo, I. (2018). The role of language in the identity formation of transnational EFL teachers. *HOW*, 25(2), 11-27. <https://doi.org/10.19183/how.25.2.418>.
- Wijaya, R., E & Mangoting, Y. (2014, June). Boso *Walikan* Malangan dalam perspektif earning management: Suatu kreativitas bahasa akuntansi. *Proceedings of Pertemuan Masyarakat Akuntansi Multiparadigma Indonesia Nasional (teman 2)*, Makassar.
- Yannuar, N. (2018). Wolak-walike jaman exploring contemporary *Walikan* in public space. *Wacana*, 19(1), 100-121. doi: <http://dx.doi.org/10.17510/wacana.v19i1.625>
- Yannuar, N. (2019). *Bòsò Walikan Malangan: Structure and development of a Javanese reversed language*. LOT.

- Yannuar, N., Iragiliati, E., & Zen, E. L. (2017). Bòsò *Walikan* Malang's address practices. *GEMA: Online Journal of Language Studies*, 17(1). pp. 107-123. ISSN 1675-8021
- Yannuar, N., & Kadarisman, A. (2019). How Bòsò *Walikan* Malangan complies to Javanese phonology. *Nusa*. 66, 31-50. doi:<https://doi.org/10.15026/93964>.
- Zuri, N., Sumarsih., & Setia, E. (2018). Mandailing language maintenance in kelurahan Sudirejo II Medan. *Linguistik Terapan*, 15(1), 40-49.